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## AMERICA AND EUROPE.

BY ELIHU BURRITT.

How is it with this American Union, separated from Europe by 3000 miles of ocean? No European power, no two of them allied, could send 50,000 men over here with their armament to invade us. If they could and did, what would they accomplish? Certainly they could not think of conquering a nation of 60,000,000. Then what could be their object? The damage they might inflict on our seaboard towns? If so, for what cause? Revenge, chastisement, reparation? If for either of these ends, then it must be for something we have done to them, some injury or insult on our part. Then are our "preparations" sustained for a war provoked by us? Are our additional war-ships to affect our attitude towards European nations, to give us a swaggering, irritating deportment towards them? If not, then whom do we fear, with any reason to apprehend danger? Why should this old hobgoblin of suspicion haunt and trouble and victimize us as it has done England, France and other nations? Look back over the experience of the last forty years. Has one of those powers done anything to us that we have not settled by arbitration or other peaceful process? Have their war armaments abated one jot of our demands, or one jot of the reparation we have received? Have our armaments affected the decision or award in our favor? If not, what is their use in our dealings with them? Take England, the power against which we have armed more than against all the rest of the world put together. Is it possible that any more serious difficulties can arise hereafter between her and us than we have already settled by arbitration? Why yield to the domination of this hobgoblin? Why believe it possible that she is going to do anything to us, or we to her, that we cannot settle peaceably and satisfactorily? She invades us! She might as well blockade Liverpool as New York. The very next to a civil war at home would be a war with us for any cause whatever. Are not her material interests bound up in one eternal bundle with ours? Does she not build and own thousands of miles of railroad in this country, and take stock in all our great industries? What population, North or South, during our great civil war, suffered so bitterly from it as the tens of thousands she fed with charity soup in Lancashire in the cotton famine? What population would suffer most in 1889, if England were engaged fighting America?

## THE BIBLE IN EDUCATION.

If my opinion will be of any use, I give it most cheerfully in favor of making the Bible a text-book in the school, the academy, the college, and the university. To say nothing of its literature, which, in my judgment, is unrivalled; it contains not only the purest system of morals, but the soundest maxims of political economy, and the most exact delineations of human nature to be found on earth. There is more in it to make a man *great* as well as *good*, than there is in any other volume. Men cannot be well educated without the Bible. It ought, therefore, to hold the chief place in every situation of learning throughout Christendom; and I do not know of a higher service that could be rendered to this republic, than the bringing about this desirable result.—*Dr. Nott.*

## GOD IN HISTORY.

BY EDWIN D. MEAD.

That is what I wish we might have in this republic. I wish we might feel that our state was more like a church, that God is in our history—that politics is religion, as Moses felt it, and David and Samuel and Isaiah. I think it would not have been safe to rebuke Prophet Isaiah or Prophet Samuel for "preaching politics." Moreover, it would not have been safe to rebuke those old Puritan ministers for it. It is a poor, pale, later time that has divorced politics and religion. Almost the whole of Jewish prophecy is politics. Their politics has become too much our religion. I wish that our own were that. I wish that when the American preacher or the American teacher desires to show most plainly the *figure* of God, he might do as Stephen did, or the author of that great eleventh chapter of the Epistle to the Hebrews, and recount the history of his people. I wish that we might know and take to heart that God is not Jove nor Jehovah, nor dead, nor localized, that Plymouth Rock and Bunker Hill and Boston Common are no more places in profane history—there is no profane history—than Goshen and Nebo and Zion, and that Increase Mather and Samuel Adams and Abraham Lincoln are sacred persons as truly as Joshua, the son of Nunn, or Josiah, king of Israel.

I wish that we might hear these names oftener in our pulpits, that so we might have better politics and a deeper patriotism. We cannot afford to be chiefly foreigners in our religion.

"Something that may be called religiousism, not religion," says Gladstone, the orthodox churchman, in his fine essay on "Greece in the Providential Order," "has led us, for the most part, not indeed to deny in terms that God has been and is the God and Father of the whole human race, yet to think and act as if his providential eye and care had been confined in ancient times to the narrow valley of Jerusalem, and since the advent to the Christian pale, or even to something which, enforcing some yet narrower limitation at our own arbitrary will, we see fit so to call."

"If we had any vivacity of soul, and could get the old Hebrew spectacles off our nose," thunders the great radical, Carlyle, less patiently, "should we run to Judea or Houndsditch to look at the doings of the Supreme?"

No, we should not. If we all had the true vivacity of soul, if all our eyes were open to the deep meaning of our history and of our present national existence, that would be enough.

"Next to the fugitives whom Moses led out of Egypt," says Lowell in his essay on New England, "the little shipload of outcasts who landed at Plymouth two centuries and a half ago are destined to influence the future of the world. The spiritual thirst of mankind has for ages been quenched at Hebrew fountains; but the embodiment in human institutions of truths uttered by the Son of Man eighteen centuries ago was to be the work of Puritan thought and Puritan self-devotion." If we can all once look at our beginning so, if we can all look in that spirit at the history which has followed, and which is to follow, look in that spirit at our institutions and our nation, then surely there will be little need of addresses on the duty of teaching patriotism.—*Address before the School-masters' Club of Boston.*